E. 11. 70

A

SERMON

Preached upon the first occasion

AFTER THE

DEATH

OF HIS GRACE

JOHN Duke of *LAUDERDALE*,

IN THE

Chappel at Ham.

BIBL. CANT. ACAD.

By *JOHN GASKARTH*, his late Graces Chaplain, and Fellow of *Pembroke-Hall* in *Cambridge*.

I have said yee are Gods.

Τὸ δραστικὸν δείκνυε, μὴ τῷ δρᾶν κακῶς, τῷ δ' εὖ τι ποιεῖν εἰ θέλεις εἶναι θεός. Greg. Nazian.

Τὸν (ἄρχοντα) δεῖν μνημονεύειν, ὅτι ἄνθρωπος ὤν, ἐξουσίαν εἴληφε θεόθεν, ἵνα προαιρῆται μὲν τὰ καλὰ, καὶ θεῖα, φρονήσει δ' ἀνθριοπίνῃ χρῆται. Phil.

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TO HER GRACE

ELIZABETH

DUTCHESS OF

LAUDERDALE.

Madam,

THIS Sermon being Preached in your Graces Audience, upon that common occasion of grief that affected us all, and several Persons of Honour and Quality that then heard it, urging me to make it thus publick; I thought it would be at least a very proper Presumption, humbly to offer, and Dedicate it to your Grace; your Grace being so related both to the great Subject, and the unworthy Composer of it, who indeed should have been more considerable, and proportionate to such an Argument, as very rarely happens, and is the Work of many Ages to produce. However it has had that civility in its rudeness of addressing to your Grace, that it has intermitted a little, till time had something moderated a very intense Mourning, and rendered your Grace more capible

pable of considering in general, and especially of perusing a Discourse of this nature. If this can please your Grace when it appears upon Ink and Paper, as well as it once did when 'twas spoken, I may boldly venture it into the World; and have no Apprehension what the most Critical Observer can say against it. As to that part of it which is proper, it being such manifest truth, as your Grace can best testifie, is not capable of any censure, unless it be because it is naked truth without due cloathing, or Ornament. But this I hope will be an advantage to it, and make it more authentickly accepted, that it addresses directly to the Understanding, and not by the mediation of Fancy, which so misrepresents things according to the fine Words and Dresses in which they are objected to it. Madam, what I shall add more, is only to recommend you most heartily to the Care and Blessing of God Almighty, which shall ever be the constant expression of that Duty that is owing to your Grace, by your Graces

Most Faithful Servant

JOHN GASKARTH.

The Preface to the Reader.

MY Lord Duke of Lauderdale dying at Tunbridge wells, on St. Bartholomew's day 1682. his Body after embalming was brought to his own Chappel at Ham, where it remained for some considerable Time privately: the State of that sad Solemnity being reserved for another Place. At length, after several Weeks it was conveyed by Sea into Scotland, his Graces native Country, to be deposited in a*Church of his own erecting: After which, against our next convening in that wonted place of worship, I thought 'twas no more than a necessary Observance both to the dead, and living, to prepare something that might answer such a Circumstance. Accordingly I composed this Discourse, that I now present to thee, and the time of our first assembling there, being on a Sunday, I then preached it; and altho' it had not all the external Formalities of a Funeral Sermon, yet as to the Matter, and Design of it, it was so: and I believe the very being in that Place, and Service, where he always was such a constant Attendant, and then observing his Seat empty, without the perpetual Ornament of it at such times; was a sight as affecting to any of his Acquaintance, as if they had had the outside of a Coffin to contemplate before them, especially when from its late Removal thence their Fancy might easily restore that Want, and represent it to them, and indeed, could scarce prevent, if they had been most industrious in it, the doing so. But altho this be a sufficient Reason to justifie a Funeral Sermon at a distance; that which more forcibly determined my Thoughts this way was my deserved honour to this great Person, that while Particulars were fresh, and ready, I might raise up a Pillar or Monument of him in my Mind, which might preserve his Memory against the Deluge, or destroying Nature of After-times: I speak in respect of my self, let my life last

*Called Lauder Church, where is the Manſion-House, and Seat of the Family, and from whence the Title.

laſt as long as it will; that it *ſhould compaſs* this effect *upon others I dare not preſume. Indeed that there ſhould be ſome ſtanding Hiſtory of ſuch a Perſon, that would ſo compleatly furniſh, and ſo well deſerves one, is very requiſite*; *and I wiſh a better, and more knowing Relator of him to that purpoſe. The things here mentioned are only ſuch as concern the goodneſs and probity of his* Diſpoſition, *and does not declare the particular Inſtances of* it, *how he exerted* it *into Action in all the Branches of his* publick Affairs, which *would make up a juſt Volume, and* which *may boldly offer* themſelves *to the Judgment of all ſerious, and Honeſt Men*; *yet in order to make ſome advance towards ſuch an* effect, *this I ſhall ſay for the preſent Compoſure in the extent of it, whatſoever opinions it may meet withall, that 'tis done in great Sincerity, is only Truth for Truths ſake*; *and not any Dictate, or Influence of any ſecular Advantage: the Topicks that I have inſiſted upon, were my own repeated Obſervation, and were farther confirmed to me by the Learned* D. Hicks *my Predeceſſor in the Happineſs of Living with his Grace, and who enjoyed it longer then I did. And I am certain what I have ſay'd of this Subject will be moſt readily aſſented to by all that had any true knowledg of him, and let thoſe conſider, who meerly upon the ſuſpicious Report of Fame, that is always prejudic'd to great Men, cenſure him, and knew him not, how unreaſonable they are*; *and whether* they do as they would be done by. *All that I can think of ſuch Perſons, is, that they are perfect* Heathens, *they want the Goſpel Charity, which in Truth is the diſtinguiſhing Note, and the Whole of our Religion, and ſo perſecute the Chriſtians as they uſed to do.*

That this comes forth ſo late, at ſuch a diſtance from the occaſion of it beſides ſeveral impediments, that I could tell thee of, one of which hinted in the Dedication, thou art chiefly to blame a Countrey Life, if thou thinkeſt fit to blame any thing upon that account, which was in ſome remoteneſs from the Preſs.

Farewell.

A

SERMON

PREACHED AT

HAM,

Upon the first Occasion after the Death of

The Lord Duke of *Lauderdale.*

PSALM 82. *ver.* 6, 7.

I have said yee are Gods, and yee are all the Children of the Most High. But, yee shall Die like Men.

THIS Psalm is an Advice to Princes, those that are plac't in the Magistracy and Government of the People, that they have a Special Care to be Just and Righteous in their high Commissions; that they make Truth and Equity the sole measure of all their Actions, and only respect the Merit of things, and not the Persons that are concerned in them; that they deal impartially among the People without any siniſter design, or byas upon them, and neither favour the great Ones for fear of their greatness, nor crush and oppress the mean Man because he can make no resistance against them; but that they administer true Judgment and see that

Right prevail, and determine in all Cases, without any regard or prejudice to Persons, *That they defend the Poor and Fatherless, do Justice to the afflicted and needy, and deliver them from the hand of the wicked*, ver. 3, 4. And this Important Counsel is founded upon two Reasons.

First, Because God himself supervises over them, and inspects into all their Management. *God standeth in the Congregation of Princes, He is a Judge among Gods*, ver. 1. And what a terrible reflection is it to consider, that the Righteous Judge of all the World, a Being of that invariable Justice, that cannot endure the least Iniquity, and one that is so mighty to punish all those that are Guilty of it, that he looks upon all their Proceedings, and can when he pleases, if they be not such as answers the Rectitude of his Nature, exact Vengeance upon the unjust Deputies of his Soveraign Power and Authority in this lower World? This is the first Motive that he sets down for Princes to observe Justice.

The second is, That this Rule and Eminency of theirs is but a short-liv'd thing, they can have no lasting enjoyment of it, all this State and Greatness cannot secure them from the Common condition of Men, but they must submit to the irreversable Decree of Humane Nature, and die, and lye down in the Dust in the same manner with their meanest Brethren.

And therefore what folly is it ever to be transported with worldly glory, to be proud and lofty upon this false occasion, to make this a ground of triumphing and Lording it over others, which lasts but for a moment, and then leaves us undistinguished in the common Mass and Circumstance of Mankind?

I have said yee are Gods, &c. From which Words we shall discourse of these Particulars.

First, To give the Reason of their being stil'd by this Name.

Second-

Secondly, From hence to ſhow the manner and Plat-form of their Government, how they ought to deport themſelves in the management of it.

And Laſtly, from theſe words, *That they muſt die like Men*, we ſhall deduce ſome Inferences relating to our own Practice.

And Firſt, To give the Reaſon of their being ſtil'd by this Name of Gods, and this may be firſt, becauſe of their Power in general. Dan. 5. 19. *For Majeſty is given them, that the People ſhould tremble and fear before them; whom they will they ſlay, and whom they will they keep alive; whom they will they ſet up, and whom they will they put down*; which is true in ſome degree of all Princes and Governours whatſoever.

But then Secondly and principally, the Reaſon of their being ſtil'd by this Name, is, becauſe their power has this particular reſpect in it, that it is derived from God, they have a Beam of Supreme Majeſty reflected upon them: God is the true Fountain of all Rule and Dominion, and the exerciſe thereof does ſolely belong to his own ſelf; all other Beings of what degree and order ſoever, whether Angels or Men are his Creatures, and the work of his hands; upon which Relation, he has an abſolute Right to govern and diſpoſe of them as he pleaſes; *He may do what he will in the Army of Heaven, and among the Inhabitants of the Earth, and none can ſtay his hand, or ſay unto him, what doeſt thou?* Dan. 4. 35. But there is no Soveraign Power in Man, but only what is communicated from God. Indeed Men are ſo equal both by their Nature, and in their Original; that there is nothing in any of them to found an Authority upon over their Brethren. The larger Gifts of Mind and Fortune can give no ſufficient title to Soveraignty; indeed, great Parts and Wiſdom do diſpoſe one for high Places and Government, but they do not actually entail it upon one, or

confer a juſt Right to the exerciſe of it. None can invade the Life or Fortunes of another, although he be never ſo criminal or deſerving to forfeit them, without bringing the guilt of Murder or Rapine upon himſelf, unleſs he be commiſſioned from Heaven, and have a Divine Patent for that Action. God alone is the Lord of Life and Death, and none can aſſume or exerciſe this Power, without a kind of Sacriledge upon God, unleſs he either by his permiſſive Will in an ordinary courſe of things, or by his Immediate hand in a miraculous proceeding inſtate him in that Eminency; and therefore the Apoſtle ſays, *There is no power* (ἐξουσία, *that is Soveraign power*) *but of God*, *Rom.* 13. 1. And in the Book, that is ſtil'd by the Name of *The Wiſdom of* Solomon, *Chap.* 6. where that Excellent Writer, ſpeaking of Rulers and Magiſtrates, has theſe Words, *ver.* 3. *For Power is given you of the Lord, and Soveraignty from the higheſt.* And then afterwards he calls them *Miniſters of God's Kingdom*, and Prov. 10. 16. *By me Princes rule and Nobles, even all Judges of the Earth*, that is, they have a Communicated Ray of Divine Authority upon them; as well as the Special Wiſdom of God to influence and direct them in their great Office, which alſo is intimated in theſe words, the Subject of this Chapter being *Wiſdom*. But the firſt Explication is Fundamental, and gives the reaſon of the Second. And the Prophet *Daniel* when he declares the ſtrange Puniſhment of *Nebuchadnezzar*, how that he was degraded from the Humane Nature, and the Spirit, and ſence of a Beaſt, was put into him, ſets forth this Account of the matter, *That he might* thereby *know that the Moſt High ruleth in the Kingdom of Men, and giveth it to whomſoever he will*, *Chap.* 4. 32. So that all that Power with which Princes are inveſted, and ſhine in the World, and which tends ſo mightily to the benefit of it, deſcends from above, and is a

Beam

Beam of Majeſty from the Supream Governour of Heaven, and Earth deriv'd upon them. All that the People can pretend to, for Soveraign Power, (they have none Inherent in them) is only in a Free State, where there is no Precedent, Right, or Property to any, to Aſſign and Nominate the governing Perſon. As for the Power it ſelf, that proceeds from another Original; Nay, as to the Individual Perſon, that is to ſway the Government, the *Providence* of God does over-rule and determine, as the fore-mentioned place of *Daniel* does plainly manifeſt, *He ruleth in the Kingdom of Men and giveth it to whomſoever he will.* And may alſo be made farther appear from many other Teſtimonies of Scripture. He ſo concurs with the Will of Man as both to leave that to its natural freedom; and alſo bring his own Council to paſs according to the preſent Exigence and Occaſion of things; ſometimes ſetting up a good Prince for the Encouragement of Godlineſs, and to bring Honor and Repute to Vertue and Religion; and ſometimes permitting an ill Governour and a Tyrant to poſſeſs the Throne, for a Tryal of Conſtancy, and to reclaim the Vices of a long Peace and Luxury. Thus then Power and Dominion being a Derivative thing from God, and a communicated Ray of that Eternal Empire, whereby he governs all things both in Heaven and Earth, and has the ſole Right to do ſo, it being a part of God's own Sovereignty inveſted in Man, which places him in a Seat of Eminency above others, it plainly follows, that thoſe may well enough be ſtyl'd by the Name of Gods, who have this Divine Authority committed to them.

Ezra. 1. 3. *Jerem.* 27. 5, 6. *Dan.* 2. 37.

The Second thing is to ſhew the Manner and Platform of their Government, how they ought to deport themſelves in the Management of it; And that is, ſeeing their Power is ſomething from God, a Beam,

and part of the Heavenly Majeſty, they ought ſo to behave themſelves in all Caſes as God himſelf would do, if he ſhould perſonally appear for that Action: They ought to diſingage themſelves from all partial Affections and Intereſts, and follow the free Dictates of Mind and Reaſon, as they are farther aſſiſted by the Spirit of God (for the Holy Spirit of God adapting himſelf to the different Neceſſities of Men, muſt needs be ſuppos'd to be more plentifully preſent with thoſe that are in the more difficult Circumſtances of a high Station) they ought, I ſay, to acquit themſelves from the Straitneſs of ſelf and all private Suggeſtions, and maintain a larger Sphere of Action, only look upon the Juſtice of things, and the Expediency of them to the Publick Good.

But to ſpeak more particularly, and in expreſs Inſtances:

Firſt then, a good Governour upon this Divine Platform muſt be very careful, and make it the main Scope of his Endeavors to promote the Wellfare of thoſe that are under his Charge and Government. And this is only a Tranſcript from the Heavenly Pattern, if we conſider the ſeveral Methods of Divine Providence, the Actings and Proceſs of it ever ſince the beginning, we may plainly diſcern this, That its perpetual Deſign was to advance the only Good of Mankind, *viz. To draw them off from their ſinful practiſes, and eſtabliſh vertue and the right worſhip of God, where vice and idolatry did reign before.* And that Governour that would be like God, whoſe Power and Authority he is endued withal, muſt have this end and project in all his Actions, to carry on the publick Good, and advance the Benefit of thoſe that are committed to him. He muſt have no particular Reſerve of Self in any of his Proceedings; but move in a larger Compaſs, and intend his whole purpoſe

poſe and endeavors to a general Advantage; or rather, he may conſult Self-Intereſt as much as he pleaſes, if he determine Self aright, not to the ſenſual, as moſt men do; but to the rational part of him, and then apply Intereſt only to thoſe things that bring Benefit and Advancement to that. It is a great Miſtake, to think that the Good of the People can at any time claſh and be inconſiſtent with the Good of the Governor: And that Ruler that entertains this Notion is certainly an ill Man, and ſets up the Deſires of Sence, as the Rules of Action, in Oppoſition to the free Reſults of Mind and Reaſon. Good is a general thing, and has no particular Confinement in it; but is adapted and ſuitable to all Men. The ſame Good diffuſes it ſelf through *Prince* and *People*; and if it be not for the Advantage of both, it is but a falſe Notion, and no real Good. The true Intereſt of the Prince cannot be any ſeperate thing from that of the People: The Advancement of Vertue and the true Religion, which is the only univerſal Good, is that alone which eſtabliſhes the Throne, and makes the Government facile and tenable. This Good concerns *Princes*, as well as *private Men*; and if at any time they carry on things that have not this Tendency in them, they manage a Project againſt themſelves; and 'tis ſome ſenſual Appetite, and miſtaken Self that is the Cauſe of it. This then ought to be a ſtrong Motive to Princes to intend the publick Good, ſeeing by this means alone they can obtain and ſecure that which is truly ſo to themſelves; and they ought to deſign this in all their proceedings, if they will imitate him who conferr'd their Power upon them. And as God Almighty often carries on that which his infinite Wiſdom diſcerns to be the Good of Mankind, by Methods contrary to the Carnal Deſires and Will of Man, *as by*

ſeveral

ſeveral kinds of Afflictions and the like: So a good Prince, when he meets with an ill inclined People, that have not their Minds ſet upon Good, he ought to make uſe of his Authority from Heaven; and even contrary to their Will and Inclination, force them to the Obſervance of right things, ſuch as he ſees expedient for them, although never ſo great Troubles attend the Enterprize. This then is the Firſt Divine Character of a good Governour, That he ought by all means to carry on and endeavour the univerſal Good of the People under him.

A 2*d.* duty that belongs to Magiſtrates in Imitation of him, from whom their Power cometh, is an Univerſal Juſtice, both as it relates to *God and Man*. And 1*ſt.* as to that part of Juſtice that relates to God, we muſt endeavour with all Diligence to maintain the great Reſpect and Honor that is due unto him. And this God himſelf takes care to vindicate, *Iſai.* 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another, neither my Praiſe to Graven Images.* And 'tis very obſervable in the whole Complex of the Prophets, that the many Methods of Providence that have been made uſe of in the World, have all of them tended to this, *viz.* To draw men off from Idolatry and Superſtition, to the Worſhip of the only true God; *And that they ſhould alſo worſhip him in Spirit and in Truth.* This is his Glory, that has always been the great Exerciſe of his Wiſdom, to keep up, and maintain in the World, *viz.* the true profeſſion of his Name, and the practice of Vertue that is conſequent to it: And this is indeed *the Glory of God*, and that alone which brings Honour to him, when Men by their manner of Living expreſs the Divine Perfections, and make them confeſs'd and believ'd in the World; when by their Conformity to the Laws of God, they declare his infinite Wiſdom and Goodneſs,

neſs, in propoſing ſuch Heavenly Rules of Action. When by their careful declining all Sin, both in Thought and Deed, and the exact Holineſs of their Lives, they plainly ſignifie the *Omniſcience* of God, that he ſees the moſt ſecret Deſigns of Man; together with the ſpotleſs Purity of his Nature, *That Holineſs only becometh the Righteous Lord*, and is acceptable to him. And hence we often read in Scripture, *That the Name of God was blaſphem'd among the Gentiles through the Jews*, Romans 2. 24. and that *David gave great occaſion to the Enemies of God to blaſpheme*, 2 Sam. 12. 14. that is, ſeeing they pretended to be the only Worſhipers of the true God, and his own peculiar People, and yet lived after the manner of the Heathen, and indulged themſelves in ſuch ſinful Courſes, it might well be concluded by thoſe *Gentiles*, that this great God whom they worſhiped, the Holy One of *Iſrael* (as he ſtiles himſelf) was no ſuch pure and divine Being; but indeed one that delighted in Sin, and was an Approver of it, in that he had choſen a Nation for himſelf that was ſo notoriouſly guilty of ſuch baſe Enormities. This then ought to be the ſerious Endeavour of a good Magiſtrate, if he will imitate him, from whom he holds his Patent of Governing, to ſecure and eſtabliſh the true Religion, which is the only Advancement of God's Glory. And that is the true Religion which was laid down, and aſſerted by Chriſt and his Apoſtles, and which admits of no acceſſary things, as to its Eſſentials, or humane Inventions in it. *That which* teaches the *Word of God* to be Self-credible and *Authentick* upon intrinſick Arguments (the infinitely wiſe Contrivance, and deſign of Goodneſs expreſſed in it, abundantly declaring its Divine Original,) without the help of any humane Authority to *eſtabliſh or make it ſo*. *That which* accounts *theſe Divine Writings* the ſole Rule of

Iſa. 52. 5. Ezek. 36. 20, 23.

Faith, and ſufficient for Salvation, in the very Text and Canon of them, without any Traditions of Men to compleat and perfect them. *That which* only acquaints us with *one Mediator between God and Man, the Man Chriſt Jeſus*, and which directs our Addreſſes to him alone, who is *Omniſcient*; and therefore can only hear Prayers, and know the Requeſts that are made before him: And not to the Souls of Men departed, or any other *Finite* Being, which would bring upon us that high Impeachment of St. *Paul*, denounced againſt the Heathens, *who worſhipped and ſerved the Creature more than the Creator*; or beſides the Creator, as the Words may well be rendred, that is, joyntly with him, *who is bleſſed for ever. That which* not only obliges us to addreſs to God alone in Excluſion of all Compartners with him in Religious Worſhip, but alſo to worſhip him in a pure Spiritual Worſhip, as an inviſible Nature that cannot be objected to humane Eyes, not framing to our ſelves any bodily Repreſentment of him, which is ſo expreſly forbidden in the Law of *Moſes. Deut.* 4. 15. and which is ſo impoſſible in the thing it ſelf, *To whom will ye liken God, or what likeneſs will ye compare unto him?* ſays *Iſa.* to the Image-mongers of his days, chap. 40. 18. *That which* puts men upon a careful Exerciſe of all Vertues, and working out their Salvation in this preſent Opportunity of Life, without any expectance of being delivered afterwards, or having their State made better, or Happineſs obtain'd by the Prayers of others. *That which* makes an actual Obedience to Lawful Magiſtrates an indiſpenſible Duty, where their Commands are not oppoſite to God's word, and that no Power upon Earth can abſolve one from it; and therefore by vertue of our Chriſtian Profeſſion we ought to give a ready complyance in all things to thoſe that are ſet over us, both in Church and

Rom. 1. 25. Παρὰ τὸν κτίσαντα.

and State, where what they enjoyn is only in the nature of indifferent things, does not clash with any Divine Precept of Scripture, or require a contrary Deportment to it: And even then we must quietly submit to them in a Christian Suffering without any violent resistance, or actual engagement against them. In a word, *that which was* maintained by the best Christians, and Confessors in the first Centuries, and times of Purity of the Church, and was delivered down as a pattern both of Faith and Practice: This is the true Religion, and this a good Magistrate ought with all diligence to maintain and establish in his Province among those that are Subject to him, *viz. To free their minds from all Superstition and false Perswasions, and confirm them in the true Opinions of things, and Doctrines of Holiness:* And this is no more then he is obliged to *in the strictest Justice*, to see that God Almighty have right of his Creatures that due Worship and Observance that belongs to him, both from the excellency of his Nature, and the inestimable benefits conferr'd upon us.

A Second part of Justice as it concerns Men, is *an Impartial Exercise* of it towards all; for God is often declared in Scripture *to be no Respecter of Persons*, Acts 10.34. and Deut. 10.17. He is expres't in these words, *a Great God, a Mighty and a terrible, which regardeth not Persons*, and 2 Chron. 19.7. *There is no Iniquity with the Lord our God, nor respect of Persons*, and St. *Peter* stiles him *that Father who without respect of Persons judgeth every Man according to his work.* 1 Epist. 1.17. which gives the full account of these *equal Proceedings*, viz. *his equal relation* to all men; and which is more plainly expresst by holy *Job.* 34.19. *He accepteth not the Persons of Princes nor regardeth the Rich more than the Poor, for they are all the work of his hands.* Thus then those Governours that will follow the great

example, and original of their power, muſt obſerve an unbyaſs'd Juſtice, the ſame meaſures and equal Diſtributions towards all; they muſt not ſuffer themſelves to be perverted from the true merit of things by any different regard to the Perſons of Men. It is Gods own ſolemn charge to Magiſtrates *Levit.* 19. 15. *Ye ſhall do no unrighteouſneſs in Judgment, thou ſhalt not reſpect the Perſon of the Poor, nor honour the Perſon of the Mighty, but in Righteouſneſs ſhalt thou Judge thy Neighbour.* And Deut. 1. 17. *Ye ſhall not reſpect Perſons in Judgment, but ye ſhall hear the ſmall as well as the great.* Indeed there are ſeveral Caſes that require ſome abatements from extream Juſtice and the Letter of the Law; for Laws being levelled againſt Crimes in general, cannot ſo minutely conſider the different Circumſtances of things, and Perſons; and afford a reaſonable allowance for them. And therefore it is often requiſite, that there ſhould be ſome Relaxations made from the inflexible rigour of Words, and Statutes. But then thoſe that are the Rulers, and Managers of this Power, muſt have a ſpecial care to diſtribute the ſame equity to all, according to the ſame rule of Mercy; and not be more ſevere, or more favourable to ſome then others. And as to the Impunity of ſome, altho' it may happen, that great Malefactors upon ſome probable marks of a ſincere Repentance, may offer a fair inducement for Mercy and Pardon; yet there being ſo many things to be conſidered in a true Repentance, as a perfect change of mind, and purpoſe, a new heart within them, and that not ſuch a one as is only the Impreſſion of their preſent Circumſtance; but a conſtant temper of Spirit, that will manfully ſtand out againſt the like Temptations for the time to come: I ſay, theſe things being to be conſidered, which are not diſcernable to Humane Wiſdom, 'tis ſafer to omit theſe Inſtances of Pitty, and

Plato de Repub. 4.

leave

leave them to God's Infallible Judgment in the due Proceſs of Law, leſt otherwiſe they bring the Sins of others upon themſelves; and moreover occaſion much miſchief in the World, by pardoning and affording farther opportunity to one, that will return to his former Wickedneſs. And beſides, this ought to be taken notice of in this action, the Incouragement and Preſumption that it gives to the like Offences. This then is another mark of a good Governour, one that copies out the Author of his Power and Dominion to exerciſe an Impartial Juſtice, and uſe the ſame meaſure of proceeding indifferently towards all.

But 4thly, Another Divine Character that he is to expreſs, is meekneſs and gentleneſs towards ſuch Offences as only concern himſelf, and his own Particular. For altho' he is obliged to diſtribute theſe meaſures of Juſtice to others, without any defect or abatement, yet if he will truly imitate the Original of his Power, he ought to be patient and long ſuffering in reſpect of perſonal abuſes; to be inclinable to Mercy and Pardon, and always forgive as often as the State of things and the reaſon of Government will permit it. God thus proclaims himſelf, and our own experience will ſufficiently convince us of the truth of it. *Exod.* 34.6. *And the Lord paſſed by before him, and proclaimed the Lord God merciful and Gracious, Long-Suffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving Iniquity, Tranſgreſſion and Sin.* Thus Holy *David* expreſſes him. *The Lord is full of Compaſſion and Mercy, Long-Suffering and of great goodneſs, he will not always be chiding,* and ſo on. And the Prophet *Joel* declares him *to be ſlow to anger and of great kindneſs, and repenteth him of the evil.* Cap. 2. 13. And *Nehemiah* in the ſame words *Cap.* 9. 17. *Thou art a God ready to pardon, gracious and merciful, ſlow to anger,* &c. This is the proper reſult of his Nature, and therefore this

this as all actions proceeding from an *inward form and principle*, must needs do, affords him the most affecting pleasure and satisfaction. *Micah* 7. 18. *He pardoneth Iniquity——He retaineth not his Anger for ever, because he delighteth in Mercy.* And St. *James* the 2. 13. *Mercy rejoyceth against Judgment.* Indeed God pardons none, but upon the necessary qualification of a true Repentance; but he applies his Long-Suffering to many Sins unrepented of, and passes them by without any remarkable displeasure declared upon them; and perhaps seeing he has appointed a day in the which he will *Judge the World*, he might defer the due punishment of all Sin, till that dreadful day come, and inflict nothing upon it besides its *own inseparable evils*, those which it carries in its own Bosom, unless there were some important Reason to determine him otherwise. For our Sins do not force him to any immediate revenge, they being not possibly able to disturb him, or intermit his Repose and Happiness for the least moment. *If we sin, what do we against him? If our Transgressions be Multiplyed, what do we unto him? Our Wickedness may hurt a Man as we are.* Job. 35. 6. 8. Now therefore in this case to be more satisfied, *or at least to think probably concerning the ways of God*, what Sins *he* will immediately punish, and what he will pass by, we must consider God not only as a Seperate Being from his Creatures, but as the Just, and wise *Governor* of them, and observe what he is obliged to from this Relation. And hence we may discern that sin not terminating upon God only, but also reflecting upon men and deriving a certain Malignity among them: There are several instances of it, which having a more spreading contagion in them, cannot be conniv'd at in any single Person without doing injury, and prejudice to the whole, which is not competent with God's Government. And therefore *all open and bold wickedness*,

neſs, becauſe this being permitted, does by degrees leſſen, and deſtroy the notions of the Divine Purity, and Holineſs in the World; and ſo more forceably invites Men to the ſame Practices, upon this ill Concluſion from Impunity, that either God approves them, or is not greatly offended at them. *Malach.* 2. 17. I ſay *all open, and bold-wickedneſs*, is commonly followed with more remarkable Judgments upon it, eſpecially in thoſe that ſtand in a nearer Relation to God, (as the *Jews* above the Heathens, and perhaps, the Miniſters of the Altar above other Chriſtians.) And this whole thing is ſet down by *David. Pſal.* 50. where after he had mentioned the many Enormities of that People that were in Special Covenant with him. *ver.* 18. *When thou ſaweſt a Thief, thou conſenteds unto him, and haſt been Partaker with the Adulterers.* He adds, *Theſe things haſt thou done, and thou thoughteſt wickedly, that I am even ſuch an one as thy ſelf*; thou thoughteſt by this Connivance and delay of Puniſhment, that I was no more Holy nor Righteous than thou, *but I will reprove thee and ſet before thee, the things that thou haſt done.* And perhaps *Hypocriſy*, when Iniquity is concealed, and diſſembled under a ſpecious appearance, this not affording ſuch an example and influence in the World, is not upon this account ſo obnoxious to God's Immediate Puniſhment; indeed this we may obſerve for the truth of this notion, that in the whole complex of Scripture, Puniſhments are not ſo frequently denounced upon this, as upon *open Impieties.* And I am apt to believe that God never inflicts any open, and immediate Puniſhment upon Sin in this World (*he allowing* his Creatures all the enjoyments that can be, altho many of them chuſe them in an ill kind, and ſtill *patiently affording* them ſpace of Repentance, moſt likely till their Diſpoſition for it be quite deſtroyed through Vitious Habits.) I ſay, I am apt to believe that God never inflicts any open and Immediate Puniſhment upon Sin in this World; but when it is neceſſary for the Publick good, to reclaim

reclaim others by ſuch an Example from the like Offences. Now a good Prince that obſerves the pattern that God gives him in this Reſpect, muſt not be over Critical to revenge Injuries, but always ſignifie a Diſpoſition, that is apt to Pardon, and generouſly paſs by all perſonal Affronts and Reflections upon himſelf, unleſs only ſuch as being of that high Aggravation, takes away his neceſſary eſteem among the People, and ſo renders him incapable of promoting any good, or advantage to them. And this Clemency expreſt to leſs offences, will be the moſt effectual means to prevent and eſcape them for the time to come; it will be accounted ſuch a baſe action to abuſe a Prince of this Heavenly Temper, that it muſt needs raiſe the Reſentment and Odium of all Men upon the Authors of it, they will faſten ſuch a Character of Shame and Diſingenuity upon them, that the very Clemency of the Prince, and the juſt occaſion of Diſgrace that it gives, will be a ſufficient Puniſhment to them. I ſay, this Gentle Temper in Princes begets the ſtrongeſt Love and Eſteem of them in the minds of the People, which makes the beſt ſecurity againſt all Injuries; and therefore this may be an Argument from Policy, as well as Divinity to theſe mild Proceedings.

And in the Fifth place, that he may be more ſucceſsful in his Government, both as to the Advancement of Religion, and the right Worſhip of God, and alſo to the promoting of good Morals and Honeſty among his People, he muſt imitate the Author of his Power in another Attribute, and that is his Holineſs. *Be ye holy for I am holy*, does eſpecially belong to Governours, who have another Image and Reſemblance of God to expreſs in the World than the reſt of Men and Chriſtians have. He muſt be ſure to give an *Example* in himſelf of thoſe Vertues that he ſhould maintain and propagate. That of the Apoſtle, *Shew thy ſelf a Pattern of good Works*, Titus 2. 7. and alſo 1 Tim. 4. 12. *Be thou an Example of the*

the Believers in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity, together with 1 *Pet.* 5. 3. *Not as being Lords over God's Heritage, but being Enſamples to the Flock*; altho' ſpoken concerning *Biſhops and Paſtors* of the Church, yet upon the ſame Reaſon belongs to all *Rulers* in general, of what kind ſoever, whether their Province be Spiritual or Temporal. There are many Men that cannot look into the inward Nature and Pulchritude of Vertue, and make that the Influence of their Practice; but are wholly taken up with the Externals of it, the Credit, or Diſrepute that it is in from great Examples, and ſo manage themſelves accordingly. As alſo Ambition of great Places, or perhaps the bare Deſire of being better ſtated with their Governour, or in his more ſpecial Reſpect and Favour puts abundance more into this Circumſtance of conforming to his Inſtance. And therefore it often happens that the whole City is of the ſame Complexion with its Ruler, whether he incline to *Vice or Vertue*; But alas, this is the Difference, the Deſires of Body, which the greater number of Men place their whole Satisfaction in, not being acquainted with Spiritual Enjoyments, makes the Pattern on the worſe ſide more ſpreading. I ſhall not enlarge upon this Argument, only tranſlate a paſſage of *Tully* in his third Book *de Legibus*. 18. 19. which as it has the Advantage of Sence above any thing I can ſay from my ſelf, ſo it carries more of Authority with it: *As by the licentious Life and Vices of Princes* (ſays he) *the whole City is commonly infected, ſo by their Continence and better Morals, it is advanced to the ſame Vertues. That great man, and our Friend* Lucullus, *when the Statelineſs of his Houſe at* Tuſculum *was with ſome Reflection objected to him, made this Anſwer which ſatisfied many: That whereas his two Neighbours, the more honourable of them being but a Knight, and the other only a Freeman, had very ſtately Manſions, that Magnificence muſt needs be allowed*

to him, which was permitted to thoſe ſo much his Inferiours. But it ſeems Lucullus *did not obſerve that he himſelf was the Cauſe of their State, to whom if he had not been guilty of it, it would have been neither lawful nor tolerable; for who would have endured them to have enjoyed ſuch pompous Houſes? who would not rather have broken them down and deſtroyed them, unleſs thoſe who were moſt obliged to do ſo, had given their Example and Authority for the having of them. For that is not ſo great an Evil that Princes are vicious (altho it be a great one) as that other is, that many are drawn into an Imitation of them: For one may obſerve quite through the Hiſtories of all times, that howſoever qualified the Chief Men of the City were, ſuch was the City it ſelf in a little while; and every Change of Manners in Princes did induce the ſame in the People; by how much ill Princes do worſe deſerve of their Country, not only that they follow Vice themſelves, but becauſe they infuſe it into their Subjects; and not only do harm that they are corrupted, but that they corrupt others, as it were making Sin Authentick by their practiſe of it.* Thus Rulers are obliged to maintain good Works, even for theſe neceſſary uſes, that they may thus bring Vertue into Eſteem, and Honour among the People. Good Princes have a Reward, and ſhare in all the Vertues of thoſe that are under them, by the Command and Influence of their own Piety: And in reſpect of their after State, may aſcribe that of the Prophet to themſelves, they advancing the ſame thing by their Example, *viz. Thoſe that turn many unto Righteouſneſs ſhall ſhine as the Stars for ever and ever*, Dan. 12. 3. And this will enhaunce their Puniſhment if they be vicious; and ſo much the more as Vice, or an ill Pattern, having the ſtronger Appetites of Body to advocate for it, is more prevalent, and dilates farther. It is an eaſie effect of Vice to derive it ſelf in a large Compaſs upon thoſe ſuitable Inclinations that are in all men; but the propagation of Vertue is a more difficult thing,

and

and requires a more than ordinary Example for the Succeſs of it; there being that violent Oppoſition of Sence to move againſt, which is the prevailing Principle in moſt Men; and which cannot be ſubdued, or kept under in any without intenſe Labour, and inceſſant Striving, at leaſt till a Habit have render'd the Buſineſs more facile. But this ſhould not deter a good Magiſtrate, that conſiders his Heavenly Rule and Pattern from an Holy Inſtance; but rather the more eaſie and influential Vice is, the more cautious ſhould this make him of acting it before his many Spectators, or giving it the advantage of his high Example: And the more difficult Vertue is, or contrary to the Temper of moſt Men (if he will ſatisfie his juſt Obligations to God and the People under him) the more induſtriouſly ought he to aſſert it, and with more vigour endeavour to gain Credit and Authority to it from the Uprightneſs of his own Actions. This indeed requires Valor, as all other his due Proceedings do.

And therefore in the Sixth place, ſeeing that Magiſtrates are commiſſioned by God, are his Deputies and Miniſters of his Kingdom among Men, as much as concerns the viſible part of things, they ought to be very couragious and reſolute in the juſt Management of their high Province. It is God's own Command and Counſel to them, *You ſhall not be afraid of the Face of Man, for the Judgment is the Lords*, Deut. 1. 17. That is, ſeeing they manage God's Cauſe and Government in the World, and upon this account are obliged to the moſt impartial Juſtice and Equity in all their Proceedings, they ought to be valiant for the Truth even unto Death, and not ſuffer any Fears, or Apprehenſion of Danger to draw them aſide from an honeſt Sentence, or hinder the due Proceſs of righteous Judgment between Man and Man. Indeed a good Magiſtrate that uſes the ſame Rule and Meaſure of acting indifferently towards all, that determines

mines his whole Affections to the Merit of things, and not to any quality of Perſons, muſt needs by this equal Management, create to himſelf many Adverſaries. There is a lofty Opinion and Eſteem of themſelves that commonly poſſeſſes the minds of rich Men. This is the proper Effect and Influence of Great Fortunes, unleſs a true Chriſtian *Humility* does rebate and qualifie it: And therefore rich Men, where this humble Temper of Religion is wanting, always preſume upon an Advantage above others, which they alſo would have attend them in places of Judgment. And this is the reaſon that ſo many foul Cauſes are commenced and managed by them, which gives us the Account of that of St. *James*, Cap. 2. 6. *Do not rich men oppreſs you, and draw you before the Judgment Seats?* And therefore, when they find that ſevere Juſtice is preferr'd and takes place, without any regard had to their Figure in the World, we muſt needs imagine them paſſing angry with thoſe honeſt Magiſtrates that diſpenſe it: And therefore there is need of Spirit and Reſolution in a good Governour; a mind prepared to meet with the greateſt Dangers, that can manfully bear up againſt all the Affronts and ill Treatment of offended Greatneſs; and that will never deſert a Righteous Action through any proſpect of Terror or Threatning Circumſtance whatſoever; leſt if otherwiſe, Juſtice and Judgment, *God's own Cauſe in the World*, ſhould ſuffer and be perverted by it.

But then Secondly, ſuppoſing there be ſuch a formidable Appearance againſt him upon this due performance of his Office, that the moſt reſolute Fortitude and Gallantry of mind ſeems not able to ſtand before it; this ought not in the leaſt to influence or terrifie him from that true Judgment that neceſſarily belongs to his high Station; but ſtill he ought to determine boldly according to the Juſtice of things, and ſupport himſelf with a firm Confidence in God, and his ſpecial Providence about

about him, that he will undoubtedly protect him in the juſt management of that Work and Office which he has committed to him. It is impoſſible that God ſhould forſake or deſert any whilſt they are obſerving his Special Commands to them. Common Juſtice does oblige the contrary; and we ſhould ſet a Mark of Baſeneſs upon that Man that ſhould be guilty of ſuch a Deportment. *And then if God be for us, who can be againſt us?* He that behaves himſelf juſtly in his high Province and Government, altho' there be never ſo ſtrong a Combination upon this Account made againſt him, yet he may boldly ſay, *The Lord is on my ſide, or the Lord is my Helper, and I will not fear what man can do unto me,* Pſal. 118. 6. Heb. 13. 6. *In God's Word will I rejoyce, in the Lord's Word will I comfort me; in God have I put my Truſt, I will not be afraid what man can do unto me,* Pſal. 56. 10, 11. As the righteous King *David* triumphantly ſaid, when his Enemies compaſs'd him in on every ſide; and may be uſed with the ſame aſſurance by all good Governors in their Times of Danger. Indeed, God does not always effect their Deliverance in this World; he ſometimes ſteps from them, and as it were, leaves them alone, that they may ſo fall a Sacrifice to the Malice and Violence of unthankful People; but this is no Interruption of his Defence and Safeguard over them, he ſtill affords them ſufficient Graces for their Circumſtance and Tryals; and when he has perfected them through Sufferings, (which is his uſual method with the beſt of Saints, and by which indeed they are made ſo) he will certainly confer a ſurer Reward upon them, and take them into his more immediate Cuſtody in his Kingdom. And this Deſertion in the time of Trouble as to preſent things makes no Abatement of Faith in a good Governour; he knows moſt aſſuredly, *That it ſhall be well with thoſe that fear God at the laſt.* Eccleſ. 8. 12. And if God does not work his Deliverance in this world from

from the hand of his Enemies, but lets him fall by them, yet he is moſt fully ſatisfied, that he will effect this very thing in his Death and Sufferings, and vindicate his Righteous Actions, and afford a moſt plentiful recompence of them in the Region of Glory, and therefore he can uſe thoſe great words of *Job*, with the ſame holy Confidence and Reſignation. *Cap.* 13.15. *Though he ſlay me, yet will I truſt in him.*

We come now to the laſt thing, *viz.* That theſe Gods and Children of the Moſt High muſt die like Men, that is, altho they be promoted to this high Station, and ſtand in a great eminency above others. Yet it is only ſome external thing, a difference of degree and order that diſtinguiſhes them from the reſt of Men, there is ſtill the ſame Humane Nature with all the Infirmities and Attendants of it, belonging to them, and therefore they are only poor Mortals ſubject to the common Circumſtance of Dying, and returning to Duſt, as well as their meaneſt Vaſſals. And this Conſideration ſhould ſecure the Humility of Great Men and Princes, it ſhould keep their thoughts within due compaſs, *That they think not of themſelves above themſelves, but that they think ſoberly that they are* only Men made up of the ſame periſhing matter and brittle Ingredients with others, and that they exerciſe their rule over Creatures of the ſame Nature and Dignity, that they can pretend to; they have that original Nobility of a Humane Soul and Reaſon equally with them, and may poſſibly far ſurpaſs them in thoſe great things, that only make difference of worth in us, *viz. Holineſs of Life and Vertue*, which alone gives the preferments and different Stations of another World: And therefore thoſe that are below them here, may be advanced much above them in Bliſs and Glory. Theſe things ought to influence Princes, and invite them to a gentle treatment of thoſe that are under them; not to put on any unneceſſary State or Lordſhip towards them, but be of a free addreſs, eaſy to be intreated,

ted, attentive to their Petitions and Requeſts from them, patient of their rudeneſs and ſimplicity, with whatſoever elſe may be the effect of unpoliſhed nature in them, and offer them all the meaſures of brotherly kindneſs in all inſtances, as ſtill being mindful of that near relation of *Brethren*, and common equality that is between them, that they alſo muſt make their Bed in the Grave, and ſleep among the clods with them. And this very proſpect is enough certainly, to keep down all Pride and Loftineſs of Man, depreſs all the ſwelling reſentment and overacted State of Worldly Glory, and preſerve the greateſt Potentates on Earth, in a conſtant habit of Humility, and low notion of themſelves: Alas! What can it ſignifie to walk always as it were in Proceſſion, to be attended with continual throngs of Guards, and Admirers whereſoever they go, to have Trumpets always before them to ſound out their Greatneſs, and to imprint a juſt terror and ſence of it upon the aſtoniſhed Multitude, to ſit in a ſeat of Majeſty, and dictate their Will to a whole Nation? What can all this ſignify to found any lofty conceit upon, when one reflects on himſelf, that he is ſtill no more than a Man, and muſt be ſubject to all the Fatalities and Circumſtances of that poor Creature? And doubtleſs if we could hear him ſpeak that is lately gone from us to another Kingdom, who was once inſtated in all this greatneſs, and now ſees the better enjoyments of a ſecond World, and is a Poſſeſſor of them, he would confirm theſe very words to us, and make them more affecting by his heavenly Eloquence. Indeed we may take his word beforehand, he always entertain'd the ſame Opinion of this *Worlds greatneſs*, and often ſpoke the ſame things whilſt he was living, and to prove the unfeigned ſincerity of his words, he voluntarily retired from *it*.

A Second Influence that this ſhould have upon Magiſtrates, *viz.* That *they muſt die like Men*, is to make them *Juſt and Honeſt* in all their Proceedings. The reaſon why Men

Men manage ſuch Self-deſigns, and Unrighteous Judgment in the World, is becauſe they do not advert to the buſineſs of dying, or elſe they remove the evil day far from them; they find their bodies hail and vigorous, as having no ſenſible Diſtemper in them, and ſo conclude, that they are out of all preſent danger of Death, *and have made a Covenant and an Agreement with the Grave* (in the Phraſe of the Prophet, *Iſaiah* 28. 15.) *for a long Seaſon*; if they ſhould but attend to the condition of Men, that ſome time or other Death will have the Dominion over them, and then contract the diſtance, that this may happen immediately after ſuch an action in the very next ſucceeding moment. For Death has a thouſand ways to vanquiſh poor Man, and the ſtronger and more luſty the Conſtitiuton is, the more lyable is it to violent Diſtempers, and theſe if they once begin in a Vigorous Body, the more they inflame the Blood and Spirits, and the more they fortify Death againſt us: So that there is no preſuming upon any condition of body againſt the preſent Approaches of Death, nay, often Health it ſelf is the moſt effectual means of a ſudden Diſſolution; if Men had but this Apprehenſion upon them, that they were then acting the laſt Scene of Life, as indeed it may be for any thing they can tell, what demure Creatures would they be, and how would they ſtart from the very firſt motions and thoughts of Sin? and I am confident with St. *Chryſoſtom*, that 'twas one Reaſon why God made the Term of our Life unknown and uncertain to us, that ſo by this means we might have the terrour and influence of our laſt moment upon all our actions. This then is another effect, that the neceſſity of dying ſhould have upon us; to make us Holy and Righteous in our whole Demeanour.

But Thirdly we may hence obſerve this Leſſon of Comfort, That thoſe who have managed themſelves well in this high Station, altho they dye after the common manner of Men, yet they leave a ſure hope behind them, that even through

through the Gates of Death they are entered into a better Life, and more perfect Happineſs; and ſo preclude all the reaſon of Immoderate grief for them. And I think this Inference and great truth does exactly hit the caſe before us. There was not one Character of a good Governour that I mentioned before, but was tranſcribed from the juſt Original of all Power, by this great Perſon now with him in his Heavenly Kingdom, and made the Meaſure of his Actions; and although I had not the happineſs of his Converſe (for ſo it truly was to a wonderful degree) for any long time, nor then when he was in his high *Province*, and ſo could not obſerve from his actual management of things; yet I have heard ſuch *occaſional Sayings* from him, that did ſo plainly diſcover the Immovable Temper and Habit of his Soul, that I am very confident I do know how he did tranſact his Publick Affairs, and how he would always have done if he had been concerned in them to the Worlds end. One might eaſily diſcern a great and generous Spirit in him that mov'd always towards the proportionable Object of a publick good. He often manifeſted a ſtrange diſregard of ſelf, or any private intereſt; indeed there was nothing to give him any Temptation to this, he being by Temper as well as Improvement of Mind, much above thoſe Trifles that are called the goods of Fortune; certainly none ever ſlighted them more, theſe little things could not anſwer his large Capacity, and therefore he paſſed them by as inconſiderable, and unworthy of his Thoughts, that indeed were deſign'd for higher *entertainments*. I remember I heard him once ſay *that Judicious Truth, That none but mean Spirits could be covetous*, and he urged the Obſervation of his whole Life for the proof of it, that he never ſaw it otherways. Now this being inverted, he diſreſpecting the things of the World to ſuch a high degree, will give us a ſure Argument of the greatneſs of his mind. Indeed others might more profuſely throw them away, as

many do upon ſome Luſt or other; but then this is *no Slight or want of Value* for the things themſelves, *that* being always founded upon a juſt Opinion of the meanneſs of them; it is rather a Trade and Merchandize managed upon them, they having no Diſ-eſteem properly to them; but only they are under the Dominion and Slavery of a more darling Inclination, which they would by all means excite and gratifie: And if that once chance to fail, they may poſſibly appear as covetous and nigardly as any others. And nowwe may well imagine how ſuch a Spirit as this, that had no private Intrigues of its own would behave it ſelf in a publick Station: How it would deſign a General Advantage in the whole Compaſs of its Proceedings. I ſhall not give any Inſtances of this kind; let his Enemies prove it, and produce the Example of one Action that had not a publick Reſpect in it, or was only a narrow Reſerve for his own particular.

He had a ſtrange Apprehenſion to diſcern Good, not only preſent, but in the remote Conſequence of things, and the long effects of them: Whereas others could not look ſo far. And this I am perſwaded was one great Reaſon why ſo many were diſſatisfied with his Proceedings, and turned Adverſaries to him, becauſe he underſtood better than they, and would have forc'd them into their own Good, which they apprehended not. This is the only Account that can be given of thoſe loud Clamors againſt him, as one that was bringing in Popery and Arbitrary Government: He wiſely ſaw that ſuch Meaſures were neceſſary to eſtabliſh the juſt Rights of the Throne, and the Church of *England*; which I do not queſtion but will appear to have been ſuch in the Effects of Time, if Men already have not their Eye-ſight ſufficiently cleared up to diſcern them.

He had ſuch an Uprightneſs of Mind, and Deſign in him, as would always influence to an impartial Juſtice.

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Many might complain, that they were diſappointed of their Expectations when they were not rightly laid; but none could ever urge with any Appearance, that they were injured by him. And altho' no Man had more of Mercy and Kindneſs in his Diſpoſition than he had where there was a due Object for it: Yet he was very cautious of applying it to ſuch Malefactors, as had the legal Sentence of *Blood-guiltineſs* upon them. He was afraid of bringing Sin upon himſelf, and doing harm in the World, by giving Liberty to an ill man to repeat his former Practices, who for any thing he could tell, might ſtill be the ſame, in Heart and Deſign; and only Fear and preſent Circumſtance might compel him to appear otherwiſe. And certainly it is much ſafer to leave ſuch perſons in the due Proceſs of Juſtice to God's Mercy; which if they be ſincere Converts, they will be ſure to meet with, and if not, Mankind will be thus delivered from a troubleſome Member.

But as to the Doctrine of Forgiveneſs in reſpect of Self; he had well learned this from his Heavenly Father, and carefully reduced it into his conſtant Practice. And none had more Occaſion for this Vertue than himſelf had, as always ſtanding in a high Station, and ſo being continually expoſed to the Envy and Emulation of great men, which perhaps is the beſt Account of all that Enmity that he converſed withal. Whatſoever the Cauſe was (I am ſure 'twas an unreaſonable one) many were thoſe that roſe up againſt him, and when their Attempts fail'd them, and they had nothing elſe to do, but put on the Habit of Repentance, and beg Pardon, they never miſſed of this from him, and a friendly Reception into his Favor, altho' it often happened that their baſe Diſſimulation indiſpoſed them for Mercy and Pardon in the Court of Heaven, whither he always referred them for Doom and Judgment; affirming, that if they ſeem'd but penitent, and ask'd Forgiveneſs,

he muſt not intermit the neceſſary Duty of a Chriſtian towards them: *Let him that ſees the Heart* deal with them as he pleaſes. Altho' by this means he gave them freſh Opportunities againſt him, which many of them were not wanting to improve to the beſt Advantage; and which being managed by ſo much Strength and Greatneſs, would have terminated in the Ruine of any, but only ſuch an one, whoſe Proceedings were laid upon ſuch an honeſt Ground-work. He was poſſeſt of that Diſpoſition, which our Saviour preſcribes to all of us, *Luke* 17. 4. *That if our Brother treſpaſs againſt us ſeven times in a day, and ſeven times in a day, turn again to us, ſaying, I repent, we muſt forgive him.* And he fulfilled this to that degree, that he only could do, that was always in a high Management, and met with ſuch repeated perfidiouſneſs as he did. Indeed this muſt be allowed a wiſe man, and Chriſtianity obliges nothing to the contrary, that when one obſerves Injuries to proceed from a baſe mind, which has not common Probity left in it, that he receive not ſuch perſons into his Confidences, nor repoſe any Truſt in them. If he paſs by the Offence without any Endeavors, or thoughts of Requital, or of doing them any Prejudice upon that Occaſion, he has done his Duty, all that can be required from him. And he is the wiſer Man if he does not renew a free Converſe with them, and aſſure their Favour by a mutual Friendſhip; and it argues him the better Man, and of more Uprightneſs, that he does not fear them; this Neglect of them even daring them to produce what they can againſt him, and would not be reſolved upon by an obnoxious perſon.

Yet notwithſtanding this common Prudence, which I believe was leſs in him than in other People, inſomuch as his great Parts, and his upright Uſe of them, more rais'd him above Suſpition, which is a ſneaking Diſpoſition of Mind, that only belongs either to Men of low

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and Inferior Spirits; or to ſuch as have the Sence of Guilt upon them, and are lyable in their Proceedings: I ſay, notwithſtanding this common Prudence to ſecure one againſt the dangerous opportunity of a falſe Friend, pretending Reconcilement, he always expreſt himſelf kindly, and with due reſpect to all Men, howſoever deſerving from him. And if he were an Adverſary to any ones better Circumſtance or Advancement, I am confident, it was rather upon the publick account, that that ſhould not ſuffer by the farther Capacity of an ill Man, then from any ſelf regard in the buſineſs. His Temper was beneficent, one might ſee a Complacency, and pleaſure in him when he perform'd any obliging inſtance, which well argued, that Actions of that kind, did derive from an inward Principle, and the very habit of his Mind. And I refer to his many Friends that have been advantaged by him, to ſpeak ſincerely their own Experiment, if he were not very diſcernably ſatisfied, when he promoted them; or rather let thoſe that have been guilty of ſo much baſeneſs, and after many Obligations, turned his Enemies, convinced the contrary, *That he delighted not in Beneficence.* And as he was thus ready and propenſe to ſhew kindneſs, ſo he did not expect long thanks or any cringing obſervance upon the account of it. Such unmanly Behaviour was intollerable to him, altho there might have been this Reaſon for it. Nor was he an Uſurer of his Favours, or deſigned intereſt from them, his high Advancement, that he always ſtood in, as well as his Temper, which perhaps had that fault in it, that it was but too careleſs of his own profit, made him incapable of any thing ſo mean and ſordid; he was one of thoſe *third ſort of Men* mentioned by the Emperor *Antoninus lib.* 5.4. who exhibit favours, and then manage themſelves with that indifferency towards the Objects of them, as if they were not ſenſible that they had done ſo. (οἱ τρόπόν τινα ἀπορακολουθήτως τοῦτο ποιοῦσι) Being like to the Vine, as he there

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compares them, who puts forth her Cluſters, and then after having produced her proper Fruits, requires nothing elſe, or no recompence for it; but when one Vintage is over, then begins again to make her ſelf ready againſt the next Seaſon for another. Intimating hereby, that thoſe who are truly beneficent, or *that beſt ſort of Benefactors* are contented with the reward of a good Action, and ſeek no further; and when they have performed one friendly office, they reſt not there, but in a repeated Progreſs determine themſelves to another. Which indeed the thoughts and reſentment of that inward pleaſure that reſults from acts of kindneſs, will almoſt forcibly carry them to; and beſides, that derivative Pleaſure, that proceeds from ſeeing others pleaſed and ſatisfied by their means, will very powerfully influence ſuch Men whoſe better parts, and more generous temper, has advanced them above the low thing of being envious. Which Notion would have perſwaded me that ſome great degree of Beneficence muſt needs have been in him, whom I now ſpeak of, if I had not obſerved the inſtance of it.

And as to matters of *Religion*, if we conſider him as a private Man, he was always juſt to his Creator, and gratefully reflected upon him whatſoever he received from him; he was not for ſetting up the Idol of Self in Man, and deifying the Humane Faculties, as ſome Sacrilegiouſly do; but he ever with a due thankfulneſs aſcribed all the Imperfect beginnings of good in our Nature, to the Vertue and Influence of God's Spirit: That indeed we could in the uſe of our magnified freedom oppoſe the gentle Inducements of Grace, and render them ineffectual, as alas! we often do; this is properly within our own Power, but that we could not perform any good action without the ſpecial aſſiſtance of Heaven with us, freely entertained and complyed withal. His Faith was firmly grounded upon the Rock *Chriſt Jeſus*; thoſe ſubtile Arguments of a

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ſort of Men that would take away the God-head and Merits of their Saviour, could make no Impreſſion upon him, altho he was well acquainted with them all; he ſaw the inſufficiency of their Carnal Reaſonings, as being quite contrary to the expreſs Word of God, and he humbly acquieſced in the plain Declarations of Scripture concerning the work and notion of a Redeemer, and applied only to him for Salvation. His Perſwaſions were far from the *Roman Creed*, to which he not only often declared, but liv'd contrary, expecting acceptance with God by no other means then only that of a good Converſation, through the alone Merits of *Chriſt Jeſus*. His Religion was no accidental thing, the firſt ſtamp upon him, or the Complexion of his Countrey, which indeed is the Religion of moſt Men, and all the account they can give of it; but he undertook the Study of Controverſies, and obſerved the Arguments of all Parties, that ſo from his own free deliberate choice, he might be an Orthodox Chriſtian after the beſt and moſt approved Plat-form. And by this only Method of certainty he got above his Education, and became a true Conformable Son of that Church, which is moſt Apoſtolick; ſo that none ever entertained the *Proteſtant Doctrines* according to the Church of *England* upon greater Judgment, and none was more able, or more ready to defend them againſt all Oppoſers. And his Religion was not only notional; but he converſed and lived under the influence of it, his attendance upon God's publick Service was conſtant and certain, I dare ſay in the happy time of my knowledge of him he never miſſed that bleſſed opportunity, but when his health made it neceſſary. And this he did perform not only as a Task and conſtrained buſineſs, that he was under the Obligation of, but in full freedom as his great delight and ſatisfaction, always going chearfully to the Houſe of Prayer: And his Deportment there was very devout and ſerious, he was a great Proficient in the Holy Scriptures,

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and ſuch an attentive hearer of them, that for the moſt part after Chappel he either taught me, or inculcated afreſh ſome good Obſervation. Indeed altho he was acquainted with all the Parts of *Learning*, to ſuch an extent and degree, as one can ſcarce imagine in a Perſon that was always under the neceſſary Diverſion of a publick employment either in Peace or War. And this argued his extraordinary Capacity; that he could attain to thoſe high Improvements *in horis ſubſicivis*, in his Vacant Intervals from his Publick Affairs, which others could not do in their only Deſign, and the whole buſineſs, and ſtudy of their Lives. He was a perfect Maſter of many Languages both Ancient and Modern; to have obſerved his exquiſite skill and readineſs in them, one would at firſt have been forc't upon this thought, that he had imployed his main endeavours in words, and Phraſes; which I am perſwaded, many have done with leſs proficiency; but then one would have ſeen withal, that his many Tongues were not in him, as in moſt Men, that can lay claim to them, without Sence and Notion; but were alſo attended with a large acquired Wiſdom, and could ſpeak the beſt knowledge of the beſt Authors in each of them: But like a Man of his Judgment, he never valued himſelf upon his Languages, or put any further eſteem on them, then only as they adminiſtred to his better Underſtanding. *I heard him once ſay*, in our mention of Rabbinical Learning, *That a* Babel *of Words always occaſioned a* Babel *in the Intellect*, a confuſed Apprehenſion of things, and that many Languages ſtill came to Men in the nature of a Curſe, altho through their own free choice and Labour, in that the ſtudy of them, does ſo improperly exhauſt time, without any reſpect to Mind and Reaſon; and ſo deprives thoſe that devote themſelves that way, of more ſubſtantial Acquirements.

But to return; I ſay, although he was well acquainted with all the parts of Learning, yet beſides, that which enabled him for his own Province, to be *a more accompliſh'd Stateſman*, and to ſerve his King more effectually in that difficult Station wherein he plac'd him. And indeed he was moſt exactly knowing in the Hiſtories and Policies of the whole World; and theſe things being laid up in his comprehenſive Memory, and digeſted by his better Judgmeut, it was more ſatisfaction to conſult him for this kind of Knowledge, than even the Books themſelves of that Deſign and Subject;

But I ſay, beſides this Skill in Language, and this State-Learning, his Principal Care and Improvement was in that which is the only Method of being good and wiſe, the *Holy Science of Divinity*; and in this, as all the Students of it, he made a parallel Progreſs, both as to Practice and Knowledge: For as he had a true and becoming Notion of the moſt myſterious Inſtances of our Holy Faith, ſo he was a very careful Obſerver of the Practical Parts of it; Thoſe Precepts of Vertue that were to influence Life and Morals: I muſt needs ſay, that I could never diſcover any prevailing Habit or Inclination to the contrary; but methought from the Alacrity and Conſtancy of his Actings, a mind well tempered and conform to them. And in truth theſe things are a mutual Proof of one another: His exquiſite Skill in theſe *Holy Myſteries* is a ſufficient Argument of his Vertue, and that he had cleared and prepared his Underſtanding for that Sacred Knowledge, by a good Life, which is the only means to attain to any degree of it: The wonderful Wiſdom of God in the Goſpel is Fooliſhneſs to the *Greeks*, not diſcerned or apprehended by vicious Livers. And as he was moſt firmly perſwaded of the Articles of the Chriſtian Faith; and alſo had a demonſtrative certainty of the Truth and Excellency of the Holy Scriptures, upon which Faith is founded; and

in which he was very expert and ready, both as to the Letter, and beſt Paraphraſe of them; ſo he was very careful to maintain the Honor and Reſpect that was due to them both. He could not endure any looſe Expreſſions of *God and Chriſt*, or any profane Treatment of *the Holy Spirit*; but like one poſſeſt of a true Apprehenſion and Reverence of the Bleſſed Trinity, He was a great Deſpiſer of ſuch indecent Language, and of thoſe trivial Spirits that were guilty of it; nor would he ſuffer it to eſcape in Triumph without ſome Reproof or Mark of diſlike in any Perſon of what Quality ſoever. No Honor of Men could advocate for that wicked Freedom, or make him neglect the Honour of his Maker: *He abhorr'd* (to uſe his own Expreſſion) that Impudence to the bleſſed Deity. There was no ſuch ornamental Diſcourſe, as Swearing is now ſtil'd by a degenerate Age, in his Company; the Influence of his Preſence being derived from his known Diſpleaſure in thoſe Caſes, did effectually reſtrain ſuch Miſdemeanours in all perſons of his Converſe. He was a moſt hearty Oppoſer both of Atheiſm and Profaneneſs. I never heard any ſpeak againſt *Hobbes's* Doctrines with more *Concern and Spirit* than he uſed to do; and that not at Randome, but in proper Argument, as one that had well peruſed his pernicious Writings, and thereby had gain'd that Zeal according to Knowledge and Abhorrence of them.

And thus upon a certain Knowledge of a Deity, he eaſily diſcerned that a *neceſſary reverence* was belonging to him, which he always maintained as ſacred and inviolable. And this excellent temper expreſt it ſelf towards all things that were related to God, he ever moſt religiouſly aſſerted the ſacred honour of the Scriptures, and would not ſuffer them in the leaſt to be reflected upon, or any Jeſt or Drollery to be promoted from them; his Paſſion did never more ſenſibly appear, then when it was ſo truly neceſſary, to vindicate thoſe inſpired Writings. Neither

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can those mean Ingenioso's of our time, that jest upon the Bible, urge that it was want of wit in him, that put him upon this severity (indeed 'tis want of wit in them, and only irreligious boldness when they can find nothing to say upon the many lawful Themes in extensive nature, that makes them invade the heavenly Oracles) I say, they cannot urge that it was want of Wit, that put him upon this severity, for he was as pleasant as any, and would raise as much Mirth and Diversion from Innocent Subjects; but 'twas only a pious respect to the *things of God*, that thus influenced him, and made him so concerned that his Name and his Word should not suffer any prophane usage. This he was in himself, and thus he behaved himself, let Fame represent him as it will; which indeed he was very regardless of, his great Spirit thought it below his concern, and looking after: Rather deferring the Reward of his Piety till he came to another World, then receiving any part of it here, in those empty things of popular praise, and the vain-Applauses of the Multitude. Now such a private Man as this, what may one expect from him, when he becomes publick? Or rather what may one not expect from him, that tends to the right establishment of the Christian Faith, and the Peace, and Uniformity of the Professors of it? His utmost endeavours must needs run this way, which indeed they did, as will appear from a due reflection upon them, and had been more effectual to these ends, if blind Zeal and Prejudice had not deprived Men of the free use of Reason, and hindred all sober deliberation of things in our times: If the true Protestant Religion (as it is now applyed) which in its real self is so gentle and Peaceful, had not almost quite abolished the true Temper and Charity of Christians among us.

How much he intended the good of the Crown, and Episcopal Church. See his Acts of Parli. in Scotland. Parl. 2. Caroll. 2. Acts 1,5,6. par 2 Sess. 2. Acts 4,5,7. Par. 2. Sess. 3. Acts 9. 17.

And he had another Character of a good Governor, one that is to engage with the Tumults of the People, and that is, Courage and Magnanimity which were his in a high measure. He was not to be baffled, and daunted in any of his Proceedings, how threatning soever the event of them. He made Truth and Justice the groundwork of all his Actions, and then he was most resolute and stedfast in them, no representation of Fear or Danger could by any means remove him from them. *His Arms and Motto* did extreamly befit him, *Council* was the bottom of his Enterprises, and he had the Heart of a Lyon to go through with them. I verily believe that he would have suffered Martyrdom, not only upon the account of his Religion; but even in a State Cause, where the good of the King and Government was concerned, before he could have been prevailed upon to desert it. But this I durst not affirm of any Man in respect of his sole Humane Valour, which alone is not sufficient for such Tryals. Nor should I have said it of him unless I had often observed one eminent Vertue in him, which is indeed the Eternal, and only support of Fortitude, and that is an *assured trust in God, and belief in Providence.* He looked upon himself but as an underworker of things; and as he was careful to do Justice, and so act under the special Influence and direction of Providence: So he always in a quiet Resignation, most stedfastly depended upon it for the Event and Issue. I must confess, I never took notice of any, that was so firmly bottom'd upon this Confidence. He would frequently say, *God rules the World, the People imagine but a vain thing*; 'twas in the very Habit of his Soul, that of Holy *David. Psal.*99.1.2. *The Lord is King, be the People never so impatient, he sitteth between the Cherubims, be the Earth never so inquiet. He stilleth the raging of the Sea, the noise of his Waves, and the madness of the People.* Psal.65.7. And he was not only Couragious in respect of the many Dangers and troublesom Encounters

counters of Life; but he retain'd his wonted valour when he was to engage with Death, and saw that advancing to him; this was the effect of his most resolute *Faith*, which as it was the invincible support of his Life in all the Varieties of a Mortal Condition, so he undauntedly travelled through the Gates of Death into the unchangeable State of Immortality in the strength of it. I saw his last Instances of Life, which had no appearance of fear or apprehension in them, but were managed with that unconcernedness and serenity of mind, as became one, that was firmly possest with the hopes of Heaven, and thought himself just then a passing into it. 'Twas an expression of one of his last days, which I heard, before his case was desperate, or look't upon to be above the power of Physick, *that he had neither hopes nor fears in him*, he did not expect to live, nor was he afraid of Dying. And this Courage in Death is a further Evidence of a good Life, that being the time (as *Plato* observes) when Guilt and an ill Conscience discover themselves in their full Vigour, which may have been stifled all along before, by the many Enjoyments of Life, and the removal of the evil day far from them. And hence it is that Vicious Men are most fearful, and under the greatest horrour in this Circumstance, as being then about to receive that sad Doom which their own mind does suggest to them. And therefore those that are chearful and unconcerned at the approaches of Death, supposing they still enjoy the full use of Understanding, and know the Scene that they are then acting, affords us a very probable Presumption, that they are indeed good Men, and have no reason of remorse in them.

And as for that necessary Vertue of a Christian, which may be urged upon Rulers from the prospect of Mortality contained in these Words, *That ye shall dye like Men*, viz. *Humility*; he was a famous example of it, certainly never any that was so great, condescended more, or made himself so equal, and affable as he did. 'Twas the peculiar

Miracle

Miracle and Inſtance of this Man, that having that natural greatneſs of mind and underſtanding that he had, and theſe improved to thoſe high meaſures of acquired knowledge and learning; that he ſhould ſtill maintain himſelf ſo courteous, and be of ſo free and ſo eaſie a Converſe. (Extraordinary Endowments commonly raiſe Men to a ſlight and contempt of others, and indeed upon this Argument he might have ſlighted almoſt the whole World.) 'Twas therefore moſt certainly his goodneſs and Conſideration that influenced this Lowlineſs; and prevented that which would have been the natural effect of great parts in a bad Man. And he was ſo far from becoming mean by this deportment, that he raiſed his reſpect thereby and gained a new acceſſion of honour and reverence from it, which will always attend his memory to the World's end. This is the beſt method, if pride would permit one to ſee things truly to advance ones Name and Eſteem among all Perſons. All other tricks of inconverſable State to ſecure it, loſe it: and only obtain an odious Reflection and contempt in the room of it.

Theſe things being ſo conſpicuous, and to ſuch a degree in our preſent Theme, I have often perſwaded my ſelf, and I am confident, I do none [illegible] any injury in it, that I never ſaw more of *Chriſtian* good nature in any Perſon, then in him; I mean a benign temper as it was farther improved by thoſe *Goſpel Vertues* of Humility, Love, and Kindneſs implanted upon it.

Thus I have run through the Characters of a good Governour that I mentioned before in this Diſcourſe, and found them all concenter'd in this excellent perſon, and indeed he was the great Object that lay before me and informed every part in the compoſing of it. And I am far from having exhauſted the Subject, doubtleſs he had more rules of juſt Government, then any elſe, but ſuch a wiſe and good Man as himſelf was, could either think of, or would propoſe for their direction.

But

But however, I must not neglect to mention one thing more, which has a particular respect in it, and did not fall within the compass of my Text, that relating to Governours in general, and that is the duty of a Subordinate Magistrate to him, whose *Commissioner* he is. But this indeed is included in the Character before mentioned. He that does Justice and is Faithful and Loyal to his Creator, cannot be otherwise to his Soveraign; Sin, or Duty is exprest to both of them in the same action. But however, I am not contented only to say of the present Subject, that he paid a just observance and obedience to his Prince, which every good Men certainly does, but that he had more of Duty and Affection to him, than any other could parallel; and would have exposed himself to more imminent danger in the procurement of his safety, and Welfare. This was his constant Temper and Resolution to his lives end. Never man had a Heart so full of Allegiance and Love to his Sovereign as he had, which both his Actions and his Discourse did well expres upon all Occasions. And as 'tis affirmed of Love, that it overcomes all things, so I am sure he through the Strength of this Affection would very readily have adventured himself upon any the most difficult Enterprizes for the Just Prerogatives of the Crown, and either have overcome, or been content to suffer in them. This Interest he truly espoused with his Life and Fortunes; and he was never transported to such Severity of Speech (for his Disposition was not to dwell upon the worst side of things; or to entertain himself and his Company with Censure, or invective Language:) I say, he was never transported to such Severity of Speech, as when he met with ill affected men to this honest Cause; and 'twas the necessary Vertue of a good Man, and a good Subject to be so.

And

And now if any ſhould unworthily ſurmiſe that all this I have here ſpoken concerning him might only be a put on thing, an outward comportment, and not the very expreſſion of his mind, and temper; firſt they plainly diſcover a very *unchriſtian humor* in fixing an ill ſenſe upon things, which are capable of a better: but then his very nature, which always manifeſted ſo much plainneſs and freedom in it, and was ſo removed from Diſguiſe or Covert will undoubtedly convince the contrary to all that knew him. And beſides what motive could he have to put on another perſon, to be at the continual trouble of oppoſing his own temper, and inclinations; and ſo deprive himſelf of the mighty pleaſure of free acting? I ſay what motive to this could he have, whoſe high exaltation had placed him above the Reaſon of complying with any from fear, or favour; and ſo obtained him a perfect liberty to move, and behave himſelf as he pleaſed? But then laſtly let ſuch men conſider what they ſuppoſe, How difficult it is, if not wholly impoſſible to act a perpetual Hypocrite, or in a conſtant tenour to appear otherwiſe then they really are. Perhaps one may counterfeit one ſingle Fit, or action pretty well, and deceive the ſpectator as to the Reality of it; altho it be very great odds but the want of a Right accent in the performing of it, ſome impropriety or other will declare the impoſture: but an *habitual thing*, that is to be expreſſed in every particular inſtance of our actions, and in the whole courſe of them, cannot ſo well, if poſſibly be diſſembled; ſome undue word or motion will now and then burſt forth to diſcover the fallacy in caſe it do not truly proceed from a conſtant habit of mind, and a Steddy diſpoſition that is naturalized to *it*. and therefore when I obſerve *actions* to proceed in a continual ſeries, without any uncouth ſtep, or contradiction in them, I cannot but conclude, both in the exerciſe of Charity, and Judgment, that what *they* mani-

manifeſt is the very ſpirit, and temper of ſuch a Perſon.

Thus I have made a ſhort Application of my Diſcourſe, and muſt in all reaſon beg Excuſe for this mean Repreſentation of ſo much Greatneſs; eſpecially before ſome in this Preſence, who beſt knew him, and are beſt able to expreſs him in the ſame Stile with his high Performances. I did what I have done merely to pleaſe my ſelf in dwelling a little, and entertaining my Thoughts upon ſuch an excellent Object; and that from the preſent View of ſo much Worth in him, I might found an Argument of Eternal Comfort to all thoſe that were related to him, *Not to be ſorry as thoſe without hope for thoſe that die in the Lord.* And this we may conclude of that excellent Spirit departed from us, that he died in this happy Circumſtance, as being poſſeſt of all thoſe Vertues that are proper and requiſite both for a Chriſtian and a Governour.

And now to add a word of Comfort as to the common Condition of Men, although Death be here denounced as a threatning, yet it is the exceeding happineſs and advantage of a good Man. What a ſad thing would it be to ſpend an *Eternity* in this Life, altho we ſhould be always in our full Vigour, and never have any of the Infirmities of Age or Deſeaſe upon us; to live in a continual Warfare, always fighting againſt the ill Inclinations, and Luſts of Fleſh, and the more florid and vigorous we are, the more ſhall we experience theſe evils; to be ever concerned in that Impertinent Imployment of a Reaſonable Soul to manage and think of the trifling Objects of this World, things that are ſo unſuitable to it; to be continually at the mercy of a *dull Body*, that is ſo often indiſpoſed, whether we ſhall freely meditate or no, and then when we are in a fit poſture of thinking, we muſt beg the favour of our outward Affairs, that they would be quiet, and offer no diſturbance, or of ſome Anxiety

of Spirit, that it would intermit a little, or of a degenerate habit of mind, that it would ſuſpend its wordly concernments, or elſe we ſhall uſe this great faculty of thinking only upon vile and abject things, ſuch as are moſt unworthy of it; but never be able to raiſe it up to any *ſuitable Contemplation.* Now to be thus eternally detain'd by theſe low Entertainments, and the ineptitude of Body from any free converſe with the great object of our Happineſs, *that Almighty Spirit that made us*; always to have our Felicities ſuch an accidental thing, depending upon ſo many hits and chances of Temper, that it ſeldom happens not to recompence the thouſandth part of our other Miſeries, and when it does happen, is in ſuch a Poor, Muddy, and Imperfect manner; What a ſad thing would it be, to be for ever in this State and Circumſtance, or indeed for any conſiderable length of time? 'Twas certainly no Puniſhment upon Mankind, but rather an Inſtance of Divine Love and Mercy to us, that God ſhould contract our Days and Abode in this World, from well nigh *a Thouſand Years, to Threeſcore and Ten*, (a ſufficient time ſtill in ſuch dull Enjoyments) and if we had but the True Faith and Hope of Chriſtians in us, we ſhould thank God for it. Little reaſon have we therefore to lament for thoſe that God has removed from ſuch a World of Troubles; but rather lament for our ſelves, that are ſtill left in it, and want thoſe *Improved Felicities* that they are inſtated in to all Eternity.

To which, *God Almighty* in his due time bring us all, to a ſecond Enjoyment and happy Communion with our Pious Friends gone before us, *to whom with his Bleſſed Son, and his Eternal Spirit, three Perſons and one God*, be aſcribed all *Honour, Thanks-giving*, and *Praiſe*, for evermore.

FINIS.

In chartula hac vacuâ, Lector, qui possit, & cupiat, hæc habeto, à Typographo vel Errata, vel prætermissa.

Ad. pag. 6. Καὶ βασιλεὺς ἀγαθὸς, οὐκ εἰ μόνον τοῦ ἑαυτοῦ βίου καλῶς ποεστήκοι, ἀλλ' εἰ καὶ ὧν βασιλεύοι, τούτοις εὐδαιμονίας αἴτιος εἴη.——*Zenoph. ed Steph.* pag. 444.

Αἱ οὖν παρὰ βασιλέως διδόμενοι ὑποθῆκαι, τοῦγε ἀληθῶς τῆς προσηγορίας ταύτης ἀξίου, πολὺ τὸ νόμιμον ἔχουσι τὸ κοινῆ πᾶσι λυσιτελὲς σκοποῦσαι, καὶ οὐχὶ πρὸς τὸν σκοπὸν τῆς ἰδίας ὠφελείας συντεταγμέναι. τοῦτο γὰρ διαφέρει τύραννος βασιλέως, ὅτι ὁ γὰρ τὸ ἑαυτοῦ πανταχόθεν σκοπεῖ, ὁ δὲ τὸ τοῖς ἀρχομένοις ὠφέλιμον ἐκπορίζει. Basil.

Ad. pag. 12. lin. 2. Οὐκ ἐν τῇ χλανίδι καὶ τῇ ζώνῃ, οὐδὲ ἐν τῇ φωνῇ τοῦ κήρυκος ἄρχων, ἀλλ' ἐν τῷ τὰ πεπονηρότα ἀνακτᾶσθαι, καὶ τὰ κακῶς ἔχοντα διορθοῦν, καὶ κολάζειν μὲν ἀδικίαν, μὴ συγχωρεῖν δὲ ὑπὸ δυναστείας τὸ δίκαιον ἀπελαύνεσθαι. Chrysost.

Item. Ad pag. 12. pro *Plato* de Repub. lege *Plato* Polit. ed *Serran.* 294. Τὸ δ' ἄριστον, οὐ τοὺς νόμους ἐστὶν ἰσχύειν, ἀλλὰ ἄνδρα τὸν μετὰ φρονήσεως βασιλικόν. &c.

Ad. pag. 17. pro de legibus 18, 19. lege 28, 29. Hinc Πᾶνθ' ὅσα τοὺς ἀρχομένους καὶ φρονεῖν καὶ πράττειν βούλει, καὶ λέγε καὶ ποίει, οὕτω γὰρ ἂν μᾶλλον παιδεύσειας αὐτοὺς, ἢ ταῖς ἐκ τῶν νόμων τιμωρίαις. Dyon. Cas. Ed. Steph. p. 559.

Idem. Πέφυκεν ὡς ἀεὶ πρὸς τὰς γνώμας τῶν ἀρχόντων τυποῦσθαι καὶ τὸ ὑποχείριον.

Ad. pag. 24. St. *Chrysost.* Tom. 6. p. 694. Item. Tom. 7. p. 755. Ed. *Savil.* Item. *Basil* Ed. *Basil.* p. 220. Λεῖ παρασκευασμένους ἐφ' ἡμέραν εἶναι πρὸς τὴν ἐκτεῦθεν ἀποδημίαν ἡμᾶς, καὶ τὸ τοῦ δεσπότου νεῦμα περιμένειν ἑστῶσι τοῖς ὀφθαλμοῖς.

Ad. pag. 37. *Plato* De Repub. Lib. 1. p. 3. 330. Ed. *Serran.* Εὖ γὰρ ἴσθι (ἔφη) ὦ Σώκρατες ὅτι ἐπειδὰν τις ἐγγὺς ἢ τοῦ οἴεσθαι τελευτήσειν, εἰσέρχετοι αὐτῷ δέος, καὶ φρόντις περὶ ὧν ἔμπροσθεν οὐκ εἰσήει, &c.

ERRATA.

PAge 8. Line 15. for *we* read *be*. Pag. 29. lin. 21. for *convinced* read *convince*. Pag. 38. lin. 23, 24. for *I do none any injury in it*, read *I do none any Injustice in it*.

E.11.70

A

Funeral Sermon.

ON

BIB. CANT. ACAD.

2 Sam. iii. 33, 34.

33. *And the King lamented over* Abner, *and ſaid, Died* Abner *as a fool dieth?*

34. *Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, ſo felleſt thou. And all the people wept again over him.*

IF I could at any time allow my ſelf to tranſgreſs the rules of this place, to Preach without a Text, it ſhould be now, having this ſubject before me. Here's a ſubject that makes it's own Sermon and its own Prayer. *The Blood of* Abel *ſpeaks*, ſaith the Apoſtle. This Innocent Blood ſpeaks and cries *Heb.* xi. 4.

5537:81